

NUMBER ONE — 1872 (Circular.) PRICE FIVE CENTS.

The Good Time Coming

When every-body can have a real genuine Home without fear of Poverty, one which no-body can turn them out from !!!

WHEN WE WILL HAVE NO PROFESSIONAL LAWYERS AND JUDGES TO ROB AND OPPRESS US !!!

WHEN AGRICULTURE AND MECHANICS SHALL BE TAUGHT IN THE PUBLIC SCHOOLS, AND THE LAND SHALL BE FREE TO CULTIVATE ! !

When all votes shall be Publicly Counted and inspected.

WHEN ALL RECEIPTS FOR TAX MONEY SHALL BE GIVEN FOR PUBLIC INSPECTION, &c., &c.

QUESTIONS.

HOW CAN EVERY WORKING MAN GET HIS LIVING HONESTLY, AND HAVE NO FEAR OF POVERTY IN SICKNESS AND OLD AGE ?

HOW DOES THE RICH AND SELF-MADE MAN MAKE HIMSELF AND GET RICH ?

A SUGGESTION
FOR CHARITABLE PEOPLE, &c.

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THE "GOOD TIME COMING" IS THE NAME OF A WEEKLY PAPER, TO BE DEVOTED EXCLUSIVELY TO THE REDEMPTION OR EMANCIPATION OF THE WORKING MAN AND WOMAN FROM SLAVERY TO CAPITAL AND ARISTOCRATIC OR DESPOTIC GOVERNMENTS.

THE "GOOD TIME COMING" shall be a Public Newspaper, not only for any-body and every-body to READ, but for any-body and every-body who wish, to WRITE FOR.

We intend it to be a Public Place of Meeting, where every man and woman shall have FREE ACCESS to give their opinions, or read the opinions of others, upon the subjects that this paper is devoted to, as given in the heading.

As a means of attaining the end we desire, we will advocate and promote, with the help of the working man, or producer, the following propositions :

1 That every man and woman has a NATURAL RIGHT to as much of the public or uncultivated land as they need, TO CULTIVATE, and produce all they WANT TO LIVE UPON, and support their families.

2 That all the laws for Government shall be voted for, or made, by the PEOPLE DIRECT, and NOT MADE by representatives.

3 That all infringements of said laws, so made, and all questions arising under them, SHALL BE HEARD and SETTLED by a JURY OF THE PEOPLE, without the aid of the PROFESSIONAL Judge or Lawyer.

4 That the Professional Law Makers, Judges, and Lawyers, are not only a *useless class*, but are in *every way an evil*, and a *fraud upon every kind of productive industry in the country, or in the world*.

They make and enforce laws by an arbitrary and assumed power, that Controls, or Produces Circumstances that brings about and increases almost all the evils that exist among mankind, and this they teach the ignorant man to call "*Providence*."

They are a *distinct and separate class of people, with no interest or sympathy in common with any kind of productive industry*, but live by creating continual and universal confusion, and chronic, or individual war, and so take the earnings of others to themselves, and to assist monopolies, and reduce the working man and producer to perpetual slavery and poverty

5 The teaching of Agriculture and Mechanics in the Public Schools; a simple and easy manner of doing it we propose to show in this CIRCULAR, that will be systematic and exact, without excessive labor, but with only about one hour each day to pleasurable exercise and pastime.

6 A system of voting, and public counting, and inspection of votes, that will allow every man to vote, and will immediately detect any stuffing of the ballot box with fraudulent votes, or the repeater voting, &c. How to do it we will show in this CIRCULAR, and in the GOOD TIME COMING.

7 The daily publication of all receipts and payments of public money, by those receiving or paying the same, without exception; who it is received from, and who it is paid to, and what for, or a daily public cash account journal.

TO PUBLISH FOR GENERAL INFORMATION IN THE GOOD TIME COMING.

we would ask for articles upon the following subjects; from the learned man, or highly educated professor of some kind who has been through the High Schools and Colleges; tell us how a working man can get his living *honestly*, and secure himself against want and poverty in sickness and old age? Give us the thing in detail: what he shall work at, how long time each day, how much he shall earn, what it shall cost to keep himself and family per day, or week, &c., make it all plain so that any one or all can follow it.

If you cannot give us these directions, tell us *what practical good your education is to any-body*; what benefit do the *working people* get in return for paying for your education?

Again,—we would ask of any one who can tell, how many working men it takes to work one year, to earn one million of dollars, over and above their necessary family expenses? Take one or more particular business, and give us the detail; how long each one works, what he earns, how large his family, what it costs for rent, what for firing, what for clothing, what for groceries, and the kinds he can use, what for meat, what for tools, what for medicine, &c.; and how much *tax* he pays on the same articles, to the GOVERNMENT, and other MONOPOLIES and SPECULATORS.

And also tell us how much capital, so called, it takes to bring one million of dollars *income*, what the owner *does for the income*, and what are his family expenses? Give them in detail, as in the case of the working man; what it costs for rent or house-room, what for groceries, meat, clothing, firing, tools, &c.

Also tell us how much *Government tax* he pays during the time, and upon the *same labor* or earnings.

TO ROMANTIC STORY WRITERS,

and others who wish, who can write a good story, made out of facts that exist,—we say—we will pay you (by special contract) for a good story, lively, practical, and to the point, for publication in the GOOD TIME COMING.

The *object* of the story to be to show the *rich man*, and how he *gets rich*. It must give the general character and qualifications of the man

required; the way he lays his plans, and how he operates with them; show all the *secret ways* and *means* of putting his ideas into successful operation: show who owns the money or property he intends to get, and what that money or property is, and where it comes from.

It must represent in character every class of people he operates upon, and the *regular process* each one has to go through, or the kinds of labor they perform, and the amount of it, and about what percent of the earnings he gets of the various trades or occupations they follow; or any practical method he may use to reach his desired end.

And also show what he does with his riches when he has them; what effect they have upon his mental or bodily health.

All these things must be shown in true representative character, or occupations, so that it will be easy to follow and reach the same end, namely—*To Get Rich*, by any one, and every one possessing the proper qualifications; or tell the reason why they cannot do it.

In the GOOD TIME COMING, we will show how every man and woman, boy and girl, can have a good home and employment.

Not compulsory labor as is the system of labor now, *but a real genuine home, without fear of poverty, and which nobody can turn them out from*. Mankind see in the Horse, the Ox, the Mule, the Ass, &c, so much muscle, or power, they can use for their own benefit, that they feed them good, shelter them good, and take every possible care that no harm comes to them.

If they are sick they are not required to work, but have food and medicine provided for them till they get better.

The BLACK MAN in slavery is used by his owners, as the Horse, the Mule, the Ox, &c. is, that is—to supply him with what he calls labor.

If he gets lazy, and does not work fast enough, the driver serves him the same as he does the Horse, the Ox, &c.—he gives him the whip.

But if he is sick he is taken care of, rests from his labor, has food and medicine provided, has shelter and clothing found for himself and family all the time, sick or well.

The poor white man is used by his owner, the RICH MAN, as so much labor (they call it free labor.)

For every day of ten hours that he works, they pay him just about sufficient money to pay for his food, clothing, and shelter, for twenty-four hours. If he is sick, he gets nothing, and has no one to take care of him. If he gets disabled by accident, he gets nothing, and has no one to take care of him.

When he is infirm from old age, or excessive labor, and not able to do a full day's work, he has no one to take care of him, no one to provide for him.

In all these cases the poor free man suffers want, insult, and poverty.

The number of poor free (so called) working men is increased in proportion as every kind of valuable property is concentrated in the hands of the few rich men and monopolies.

The poor man is shut out from every possible way or means to make a living honestly and independently, as a free human being ought to do.

He is forced to work for the rich man, and receive the small pittance he gives, and try to keep body and soul together, as best he can.

The *driver* of free poor working men instead of having a whip in his hand, as the driver of the Horse, the Mule, and the Slave, he has a *TIME BOOK*; If they miss a day or an hour the time is noted down, their wages are docked, and they and their families have so much the less to eat, to wear, to warm themselves or for shelter.

This is not so with the slave, he has all these things provided for himself and family whether he loses time or not.

The poor man has nothing in this world that he *can call his own*, not a foot of land in this wide world he can tread upon and say—*this is mine, I can rest here while I live*; No, he is truly a *sojourner*, and a stranger here without any place to lay his head.

In such a condition of things is it any wonder that men cut each other's throats for money? That they will hire out as soldiers, to be shot at, and to shoot at and kill their fellows, just for a small pittance of money, and that through the best years of their life: and then if they chance to live at all, to live maimed, or in poverty all the rest of their lives.

Why is all this? Is there not room enough in this world for all to live without killing his fellow to make room?

Why cannot every man have his portion of this world's surface to call his own while he is here, and live upon in ease and comfort?

Why should the rich man say to the poor man, (like the dog in the manger,) although I cannot use this land myself, I will not let you, I will see you starve first?

He says, it is mine by right of conquest. I am stronger than you.

It is mine by law, I made the law that says so.

All your right in this world is to work for me, and take in return what I choose to give you. We call this the natural law of supply and demand, you shall supply all the labor you can possibly give, and we will give you a little of our money in return for it.

But you must give it back to us before you get anything to eat.

This is also what we call equal rights: you have the right to work for me, and take what I please to give you in return, or starve: and I have the right to employ you, or let you starve, as suits me best.

As a remedy for this state of things, and as a *right* that belongs to us as *men*, and as *free men*, we demand our share of the *earth's surface*, or what is called the *public land*.

This earth was made for man to live upon, or he would not have been sent here. We have no use for it only while we are in this world with our bodies.

No one man, or class of men has any right to claim as their own any more of this world's surface than they can use for their support. It does not hurt the land to cultivate and get from it every thing we need in this life.

It is always willing to give in abundance to any one who asks it in the right way—by cultivation.

We as men in this world, and belonging to this world, propose to take, to have, and to hold, each and every one of us, enough of this world's surface to live upon, while we are here, and to live like free men, to live honestly, and support our families without being slaves to Capital and other monopolies.

The way we, as free men, propose to have our share of the land is about like this—that all the Government land, (and we, the whole people are supposed to be the Government,) shall be open and *free* for occupation and cultivation.

Say—Each and every one that wants to, may enter upon and occupy forty acres of land, not already occupied, he shall record his occupation, and the Government shall give him a deed of the same, and to his heirs and successors, to have, and to hold the same as their own, so long as they shall occupy and cultivate it.

Every thing they put on the land shall be their own, to sell or remove at pleasure. But in the land they have only the right to occupy, and therefore can sell no more than their right of possession in said land.

This will give a good and permanent home to the poor man as long as he lives, and to his family. He will have no fear of poverty. He will have no desire to rob and kill his neighbor, to get money to buy bread with for himself and family.

It would develop the better feelings of mankind, and cause them to do good to their neighbors instead of evil.

This need not prevent any one from buying all the land they wish, that is not so occupied, and holding it, and selling it at pleasure. But such land, so bought and held, should be open to occupation and cultivation, under certain conditions, something like this, — That any one can enter upon and occupy, say forty acres, (that is enough for any man to live upon and keep his family.)

He shall own every thing he may put upon the land; he may remove or sell the same at pleasure. But the owner, if he wishes to occupy or sell the said land, shall get possession of it and the occupant shall give it up to him, by his giving the occupant one year's notice to leave it.

Said notice shall terminate at a time when the occupant can have had time to remove all his last summer's productions.

If the occupant does not leave at the end of the year, the owner shall collect and have for himself, one-half of all the product of the farm until he gets possession.

If the owner of said land notifies the occupant to leave, and he does leave, and gives the owner possession, then if the owner does not occupy it, or cause it be occupied, he shall forfeit and pay to the former occupant, as damage for being obliged to remove — a sum of money or its value, to the full amount of half of the value of the product raised by the said occupant the year before his removal from the land.

This will work no injustice to any one. Cultivating the land does not injure it. It would be as good after being cultivated twenty-five, fifty, or one-hundred years. With proper cultivation it cannot be exhausted so long as man has to live upon it.

Some men hold land twenty, thirty, forty and more years, and never make it produce one dollar's worth of subsistence for man or beast, and yet they will not let any other man occupy or cultivate it, although they may be starving from want and hunger.

This is called *law, justice, equal rights*, and all that sort of thing, by the *law makers, monopolies*, and what is called the *higher classes, or governing part of mankind*.

The time has come when mankind wants no governing class, but we will each one, as free men, govern ourselves according to well understood rules and regulations, which will be made general or universal with the aid of the PRINTING PRESS and the NEWSPAPER.

Despotic and aristocratic governments done very well to kill off and enslave the ignorant people, before the Printing Press and the Newspaper were found. But now their time is drawing near to the end.

Now the masses can meet together in the newspaper, there they can talk to each other, and compare notes, they can talk about and discuss the doings and the motives of their rulers, &c.

TO CHOOSE A JURY OF THE PEOPLE, &c.

THE WAY WE WOULD CHOOSE A JURY OF THE PEOPLE TO DECIDE ALL CASES OF LAW, DISAGREEMENT, CRIMINAL ACTION, &c., would be something like this: — Every voter's name shall be registered, and from those names we would draw by lot twelve men to act as judges, or arbitrators in all cases, whether called Civil or Criminal, to decide in all cases of disagreement or misunderstanding, and to pass judgment in criminal cases.

We would consider a majority of a jury of twelve intelligent men sufficient for a decision in all cases, except any one that might require the taking of another person's life. In such cases we would have all the evidence in the case published, and judgment rendered by a majority vote of all the voters in the district where the crime is said to have been committed.

Each jury shall serve only one month, and another one shall be drawn in time to commence business when the time of the existing one expires. No voter under twenty-five years of age should be allowed to sit on a jury, on account of his supposed ignorance of matters and things belonging to this world and the people in it.

Every man engaged on a jury shall have a regular and fixed salary for his services, and shall charge nothing to any party, and shall receive no fees or perquisites from any party coming before it for its decision of any matter whatsoever; but shall decide all cases according to the best of their ability and knowledge, with the simple guide or standard to go by, — "DO UNTO OTHERS AS YOU WOULD HAVE OTHERS DO UNTO YOU."

Any voter who is drawn shall not be required to serve on a jury against his will, but when drawn his name shall pass along, and shall not go into the list of names to be drawn again, till all that are in the list are exhausted, and then he can take his turn again with the rest.

When one jury in a district is not enough to decide all cases promptly and without delay, other juries may be chosen in the same way or manner, till there are enough to do all the business in the district as promptly as required.

REASONS WHY THE LAWS SHOULD BE MADE BY ALL THE PEOPLE, AND NOT BY THE PEOPLE'S REPRESENTATIVES.

Because they are laws for all the people to obey or guide themselves

by, and before they can obey those laws properly, and intelligently, THEY MUST KNOW WHAT THE LAWS ARE.

If the intended law is published in the public newspapers, and everybody has a chance to read it, to talk about it, and understand its meaning, or intended operation, and to vote for it, then it will become so well known and understood, that a jury of intelligent men would have no difficulty in deciding any case of supposed infringement, or non-compliance with said law.

And because the laws made by representatives are ALWAYS MADE TO BENEFIT A FEW INDIVIDUALS, and to the disadvantage of by far the greater number of people.

And because, that all the people having helped to make the laws, they will try all the more to live according to them, and see that others do the same.

And because the laws made by representatives *are never known to the majority of the people* affected by said laws, and so the few knowing ones take advantage of the ignorance of all the others, and thereby defraud them.

And because, we do not want such a complicated mass of confusion and contradiction as we have now, called law, that nobody can possibly understand, and that nobody receives any benefit from, but the lawyers, judges, and a few others, office holders and especially interested parties.

Who made the lawyers to be our judges and rulers?

MANNER OF VOTING

Every voter shall be allowed to send in his vote through the Post Office, if he wishes to, before the day set for election. Said votes shall go to an appointed receiver, and be opened on the day of election, and counted with the votes delivered in person on that day.

Every vote shall contain the name and residence of the voter whether delivered through the Post Office, or in person, as well as the name of the man or object voted for.

On election day, every vote shall be placed by the receivers under proper headings to show who or what the vote was given for; and the next day published in full *in the district, for public count and inspection*, then a few days shall be allowed for inspection, correction and explanation, and then the number of votes when ascertained shall be sent by appointed agents to the general reception office for the votes of all the local districts, there to be counted as a whole, and the result of the election published for the benefit of all whom it may concern.

District, town, city, county, State or United States voting could be done to advantage in this way.

By publishing the next day after the elections, every voter's name in full, together with the object he voted for, would give every one a chance to see that his *vote was applied to the purpose he intended it to be*, and to detect any box stuffing and repeater voting, &c.

Every voter's name and residence in the district should be registered and kept at one appointed place. If the receivers of the votes find two or more votes from one person, or any votes from persons whose address

is not on the register for the district, or from fictitious names, he shall in the publication of the names the next day after the election, mark all those names with a STAR, or SOME OTHER designation mark, *with explanation*, and allow those so sending them to have them corrected, if they are mistakes; if they are not corrected within the time agreed upon, they shall not be counted among the legal votes, when sent to the general receiving office, but shall be sent in a list by themselves as *votes not legal* and therefore useless; all which shall be published in the general report of the result of the election.

This way of voting would allow a very large class of citizens to vote who very seldom vote now, some because they are unwilling to stand in the ranks for hours together, subject to many insults and annoyances, for their turn to hand in their little bit of paper, through a little hole, to a few men that do all their *business in secret*, and no one of the *outsiders* ever knows afterward WHAT BECAME OF HIS ESPECIAL VOTE, whether it was used as he intended it to be or not.

Another large class of people could vote in this way that do not vote in the old way; they are the working-men, mechanics and trades people who cannot spare the time from their labor or business to attend in person and deposit their votes, and by not voting give all the advantage to idlers, loafers, and the floating population in general, to elect their men to the office of making laws to tax the working and industrious part of the people, for their own, *the office holders'* exclusive use and benefit.

PUBLIC ACCOUNTS.

All money or value of every description received as tax, to be paid into a general fund for any purpose whatever, shall be receipted for daily by the tax receiver, or collector, in a public manner, and for public inspection in the district where he receives the same, by having it published in one or more public news papers in the district where it is received, (or where there is no public news paper printed, it shall be published in a special paper for the purpose, at least every week.) said paper shall contain all receipts and payments, during the week, of every kind of tax or public money, who it is received from, and who it is paid to, and what for, and also show the balance on hand for each separate fund, and who has that balance.

Every treasurer holding public money shall do the same.

He shall publish daily his receipts and payments, who he receives it from, what it is received for, who he pays it to, what it is paid for, and shall keep a daily public balance of his accounts.

HOW TO TEACH AGRICULTURE IN THE PUBLIC SCHOOLS.

Near each school house shall be provided a sufficient amount of land for the purpose required, which will vary according to the number of scholars in the school.

Said land shall be divided into small lots of equal proportions, say—one acre, of one hundred and sixty rods, shall be divided into one hun-

dred lots of one rod each, and the sixty rods shall make the walks or roads, to divide or separate each lot from the other.

The land shall be prepared each season, before laying out the lots, by plowing, pulverising, or other cultivation as might be needed to put it in *good condition*.

Each of the scholars shall have one or more of these lots, according to their ability to use them for the purpose of cultivation and production. At a given time each day through the season, say—half an hour every morning, each child shall be required and allowed to spend in the occupation of planting, weeding, or cultivating their own lots.

They shall be provided with tools or implements suitable for the work they have to do.

The teacher shall superintend them during the time, and give them proper instruction in the use of their tools, and the manner of planting their seed; to keep the ground free from weeds, and any other thing required.

In such a garden the children can raise or grow a small proportion of every grain or vegetable, grass or flower, suitable to the climate, that is needed for the use or pleasure of mankind,

The larger children can use two or more lots each season if they wish; or circumstance requires it; graduated something like this—the first year they shall have one lot each, the second year two lots each, the third year three lots each, and so on.

The seeds to be planted, shall be selected by picking out each one separate, which shall be the *very best* and most perfect seed to be found, of its kind, and no other shall be planted. Roots, cuttings, and every thing else to be planted, must be selected in the same manner.

Every seed shall be planted at regular distances apart, according to the room required to mature the plant. Every child shall be provided with a small memorandum book, wherein he shall be required to enter an account of his operations, such as when he planted, what kind of seeds or cuttings he planted, how far apart each seed or plant, how many it takes for the whole lot, &c., and what accident, advantage, or disadvantage during the season.

The school books shall describe the manner of planting and cultivating, in every particular. Every operation shall be described in short and simple lessons for each day, from the first primary lessons, gradually onward as the pupil advances in the knowledge of his business.

In the school books shall be cuts or pictures of all the tools to be used, also a representation of the school garden with each plat or lot shown.

Upon each of the lots shall be shown the manner of planting some one of the many articles to be planted, with the distance apart, whether in rows or hills. In the lessons the cuts shall be explained, and the distance shown in inches or parts of an inch.

The produce of the school gardens so raised must belong one half to the child who raises it, and the other half to the school. The school half shall be sold, and the proceeds applied to buying the tools and implements, needed for the use of the school. The child's half shall be sold if they wish and the money given to them for their own use.

Seeds of every kind raised in this way by the school children, under proper direction and care, in *not mixing the different kinds together in growing*, would soon be superior to any seeds now available for general use.

There must be a suitable house prepared to contain the crops when matured, and to prepare them in for sale, &c., and also to keep the tools in.

As Agriculture is the base or foundation of all other employments that man is required to do, and without which all others would be as nothing, it is only right to teach it to every child, boy or girl, so that if every-thing else fails them in life, they will have this to fall back upon as a never failing source of supply.

With the uncultivated land free to occupy, and a good education in the art of agriculture and mechanics, they will supply the best life insurance, the best health insurance, the best peace and prosperity insurance in the world, it would injure no one, but do every one good.

TO TEACH MECHANICS IN THE PUBLIC SCHOOLS

would be similar to teaching agriculture. The school books should contain cuts or pictures of every thing to be taught, with their explanations.

These for the first or primary lessons, should be the most simple things, such as *children's toys made of wood, paper, or other suitable material*.

In the lessons describing each cut or picture, should be given the size or dimensions every way: not only the full sized article complete, but every little particular as to length, breadth, and thickness, the round edge, or square edge, or any curve, the kind of joints or fastenings of the parts together, &c.

Let each separate part as described be one lesson, let that lesson be perfected before passing on to the next, and so on in every part till the thing is completed. As the child progresses in the knowledge of the art he can be led on to a knowledge of the most difficult pieces of mechanism.

In this way, in the Public Schools, could be taught to the greatest perfection, every useful art or science known to man. Every thing at the schools should be done as models or representations, but perfect in every part. Every child to some extent, might be allowed to make choice of the particular occupation he would like to practice, which would develop the talent of each individual more in any particular employment he might wish to follow.

There must be a work shop provided with the necessary tools suitable for children and the work to be done. Every article of clothing or wearing apparel, can be described and taught in the same way.

In the cuts show the different parts of every garment separate, and describe it in inches and parts of an inch, the various curves and points in each part, how to put them together, and what they are when complete. *It seems that this would be more suitable for girls in particular*, and would be of great advantage for them all to know.

In describing the way to make articles of clothing it would be necessary to show the different kinds of *stitch* to be used to produce the re-

quired article ; this should be done by a cut, and a simple description explaining every part of it. Let the cut and description show the different kinds and size of the various stitches to be used, by giving their number as so many to the inch, &c.

In this department of learning in the Public Schools, we think the primary lessons should be with DOLL'S CLOTHES, but be as particular in every part as if it was the highest, and most efficient branch of the art.

Every article of mechanics so made in the Public Schools must belong
HALF TO THE CHILD THAT MADE IT, AND THE OTHER HALF TO THE SCHOOL.

The school half shall be sold, and the proceeds applied to the purchase of tools and materials, to be used in the school.

If any child should wish to keep the whole of any particular article they have made, they can do so by giving the school for sale, the same value they may have in any other article they have made.

One great advantage of this system of school teaching is what we believe to be a fact, that every-body having ONCE LEARNED ANY ART in mechanics or agriculture in their youth, *never* forget it, but that they can do the same thing again under proper circumstances, at any time during their lives.

Another great advantage in commencing to teach this system of agriculture and mechanics in the Public Schools is that any school district so disposed can do it alone. It will work as good in any single district, as in a whole town, county, or State, and the same in the State, county, or town, as in the single district.

The time for taking lessons in mechanics should be, say — half an hour each afternoon. At the end of every season the teacher shall collect the principal facts and statistics, of the school garden, and the mechanic's shop, and the directors shall have them published for distribution, or sale, or exchange with other schools.

A SUGGESTION.

A SUPPOSED CASE OF INDIVIDUAL CHARITY.

Suppose Mr. R. Bonner, with his Fifty Thousand dollars presented to the Chicago Relief Fund, had bought four thousand acres of land, worth, say, five dollars per acre, and divided it into forty acre farms, with a road surveyed or laid out on every half section line ; and then suppose he had bought one hundred houses matched or fitted for setting up ; and then suppose he had sent one of those houses on to each of the forty acre farms ; and then made out one hundred deeds, each conveying one farm with the house upon it, and had presented one deed to each of one hundred poor families who were burned out by the Chicago Fire, and to their heirs and successors forever ; upon the one condition that they shall occupy and cultivate the same.

Let them own and sell at pleasure all property they may put upon the land, but in the land itself, having only the right to occupy and use, they can sell no more than their right of possession.

Have a general charter or agreement made, stating the conditions of the gift or occupancy, which shall be preserved and kept in one or more public places in the settlement, to be read and understood by every body.

Invest the trust in a jury of the people, occupants of the settlement, said jury to be elected every year.

One hundred farms of 40 acres each, at \$5 per acre would be \$20,000

One hundred houses at \$150 each \$15,000

Together would make \$35,000

The Fifteen thousand dollars left would give to each family one hundred and fifty dollars in cash, this would pay their expenses there, and help them fence and stock their farms, and provision themselves until they could raise something the next season.

This would be a permanent good, and would secure one hundred families from want as long as they live, and be a good home for their children.

Make a provision that no one shall occupy more than one farm, to prevent a few from taking them all.

This would make a monument to Mr. Bonner, that would stand with the highest honors so long as the country lasts.

Then suppose Mr. A. T. Stewart had done the same thing with his fifty thousand dollars sent to the Relief Fund of Chicago. Can you conceive of any more pleasure or satisfaction to be derived by any one for a donation of fifty thousand dollars, than the placing of one hundred families above the reach of poverty for the remainder of their lives.

Now suppose the next man that would give fifty thousand dollars or any other sum, to benefit the poor, should invest in land divided into small farms, put a house upon each, and a small proportion of money in each house, according to the foregoing propositions; then present a deed of one to each of any number they wish of poor families, on condition that they occupy the same, &c., as above.

How handy such a thing as this would come to some widows with families, to disabled soldiers with a wife and family, to weak and sickly men not able to do a full day's work, but have a wife and family to keep; to broken-down merchants and trades-people without money, whose only choice is between poverty and suicide, in either case with ruin and degradation to their families.

Who can tell the amount of good that such a system of relief for the poor and needy would do, or the benefit it would be to society at large, how many young men it would keep from drinking, and bad houses, and from prison, and all the things that lead thereto, how many young women it would benefit in the same way, by keeping them from the same places, and from the same occupations, by giving them good homes and employment, without slavery and excessive labor.

Rich and benevolent men and women, will you please read and think of this?

THE CONDITIONS, OR TERMS OF WRITING FOR THE GOOD TIME COMING, and also to increase the circulation, will be—Every one who writes for it must purchase and distribute, at the rate of at least twenty-five copies of the paper containing their communication, for every five hundred words of matter they wish to be printed.

Example, — Suppose a Labor Protection Society, or Trades Union, wished to circulate and make known their ideas about the universal *emancipation of man from slavery to monopolies and aristocracies*, they can get up

a subscription among their members for twenty-five, fifty, one hundred, or more copies, according to their numbers, or inclinations ; (they will be supplied at the wholesale price, to all who write for the paper,) and have a regular representation in the paper.

Others writing for the paper can get regular subscriptions, or sell them through the paper stores, or boys on the street, and get back all their purchase money.

We propose that one-half of the paper shall be at the disposal of the working man and producer of every kind, and those who interest themselves in their welfare ; and the other half to those who oppose emancipation, and advocate monopolies and aristocracies, if any wish to do so.

The terms of printing will be the same to each.

This is CIRCULAR NO. 1, in which we have stated the objects to be obtained, and the manner of attaining them, as we see it.

If we find the working people sufficiently interested in the matter and manner to take hold and help to discuss and advocate their rights against oppressions, and continual and exhaustive labor and poverty, then we will issue a regular weekly paper for their use and benefit.

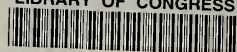
All communications should be addressed to

Wm. ROSE & DAUGHTERS, PRINTERS & PUBLISHERS,
207 DEARBORN St.

CHICAGO.

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